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Turkey's Middle East neutrality is tinged with partiality towards Arab nations

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By SHELDON KIRSHNER

Although Turkey generally keeps herself aloof from the bitterness of the Arab-Israeli dispute, her Middle East policy can best be described as "neutrality leaning toward the Arabs." For geographical, religious and historical reasons, the Turks find it exceedingly difficult not to be mildly pro-Arab in their orientation.

For the Turks, neutrality encompasses a hands-off policy in Middle East affairs, non-interference in the Arab-Israeli conflict and a definite aversion to mediate between both sides. "Mediation," said one government official, "is a delicate and ungrateful job. Even if you can reconcile two angry sides, you risk losing the friendship of both."

The Turkish reluctance to become involved in the Arab-Israeli imbroglio is boundless. Several years ago, the Soviet ambassador in Ankara presented a Russian peace plan to the Turkish premier and requested his support. Ankara refrained from reaction or comment.

"Turkey has no intention of taking any action on this or other proposals," a Turkish spokesman reportedly declared. "The place to try to solve the Middle East problem is Moscow, Washington, Tel Aviv and the Arab capitals -- but not Ankara."

Turkey's position is considered to be [illegible] she favors a complete Israeli withdrawal from occupied Arab lands, and the return of the Palestinian refugees to their former homes. In the past, too, Turkey has condemned Israeli retaliation raids but not Palestinian commando attacks.

Ankara's sympathy for the Arabs is expressed by the national media. On the one hand, the left wing press scorns Israel as an imperialist invader, while on the other the right wing press excoriates Jerusalem for sentimental and religious reasons.

As a result of her tacit pro-Arab policy, Turkey's bilateral relations with the "progressive" Arab states has improved in the last 10 years. In the 1950s, Ankara's ties with the Arabs was strained because of her adherence to NATO, the Baghdad Pact and her fairly good relations with Israel.

But although Turkey has strengthened her links with the Arabs, Ankara and Jerusalem still maintain diplomatic relations. Turkey's diplomatic association with Israel is on the charge d'affaires level. However, apart from stable commercial dealings, political contacts are kept to a minimum. It is no coincidence that during the Yom Kippur War, Turkey rejected American pleas to fly military supplies to Israel from Turkish air bases.

Still and all, Turkey's attitude toward Israel is not entirely negative. Indeed, it is a tribute either to Israeli diplomatic ingenuity or to Turkish pragmatism that a nominally Moslem nation still maintains political relations with a besieged Jewish state in the face of hostile Arab opposition.

The Turkish attitude toward Israel, however ambivalent it may be, was best summarized by an editorialist writing in the influential newspaper **Cumhuriyet**: "Our relations with the Arab countries cannot be expected to show conformity. Turkey doesn't sympathize with the Arabs to the extent of ignoring the existence of Israel."

No matter how the Turks may feel about Israel, the most common theme in their Middle East policy is uninvolvement in the explosive Arab-Israeli dispute. This is particularly true now that Turkey is militarily involved in the Cyprus crisis. Turkey's obvious unwillingness to entangle herself in the complexities and emotions of Arab and Israeli politics was put best by Gen Refik Tulga, a former military representative to NATO.

Gen. Tulga wrote: "if the local Israeli-Arab dispute turns into a problem between the two superpowers, Turkey will find itself between two fires. We should be very careful over Middle East developments."

In light of what has occurred in Cyprus in the last month, one can easily imagine that the Turks have now even less of an interest in the Arab-Israeli conflict than was the case six months ago.

The Canadian Jewish news

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OTTAWA ONT

The Torah mantle to be awarded Toronto congregations by the State of Israel Bonds is admired by synagogue leaders at a recent meeting. They were planning the High Holy Day Bonds appeal. Standing (from left) are: Harry Halberstadt, Shaarei Tefillah; Alex Eisen, Bonds executive; Jack Rothman, Beth Torah, and Nathan Hurwich, Bonds executive. Seated (from left) are: Jack Israeli, Bonds campaign chairman; Ben Smith, Pride of Israel; Mrs. Harvey Hecker, Temple Emanu-El; Irving Newman, Beth Torah and Norman Horenfeld, Beth Am. Forty-seven congregations are taking part in the appeal.

Synagogues to get Torah mantles

TORONTO –

Each of Toronto's 47 synagogues will be the recipient of a significant religious article made in Israel, as a memorial to the Israelis who fell in the Yom Kippur War, and in grateful recognition of the unprecedented participation of these synagogues in the Israel Bond Campaign during and following the war last year.

The award is a handsome Torah mantle in white satin with silver embroidery which bears the seal of the state of Israel and the inscription in Hebrew: "Lezekher Chalalei Yisrael Milchemet Yom Hakippurim" ("In Memory of Those Who Fell in the Yom Kippur War").

Meetings have been and are being held with synagogue presidents, Bond chairmen and rabbis to determine the most appropriate time and occasion for the actual presentation of the Torah mantles to each individual synagogue. A meeting of the Toronto Board of Rabbis was held this week and a second meeting of synagogue presidents and Bond chairmen will take place on Sept. 11. Leaders have been unanimous in their appreciation of the award as a "perpetual reminder to the Jewish people of the sacrifices made by those who fell in the Yom Kippur War."

Presentations will be made at some time during the High Holy Day observances.

When Israel was attacked on Yom Kippur a year ago, the Jews of Canada and the United States reacted with instantaneous effort and generosity, setting new records of support in the High Holy Day Appeals for Israel Bonds underway in synagogues in every community. In Toronto, the synagogues became a rallying point for Jews throughout the city to mobilize their resources for Israel's safety and welfare, and this community led the entire continent for per capita purchases of Israel Bonds.

During the coming High Holy Day Appeals, extraordinary efforts are once again being undertaken in Toronto, by all 47 congregations to meet the crucial economic situation which Israel now faces in the aftermath of the Yom Kippur War. Serving as co-chairmen of the Synagogue Division of the Toronto Israel Bond Campaign are three veteran leaders Alex Eisen, Nathan O. Hurwich and Dr. Norman W. Shaul.

In a joint statement, they declared that "Through the maximum success of the High Holy Day Appeals on this anniversary of the Yom Kippur War, the synagogues of our community will be helping to provide Israel with the financial means to carry on urgent economic reconstruction. The efforts of each and every member of the community to buy the maximum amount of Israel Bonds possible at the synagogue appeals is of the highest importance, because Israel's hopes for peace are linked in a large measure to the capacity of its people to maintain and expand its economic strength."

Division of United Way headed by Charles Kent

TORONTO –

If you want to get a job done, give it to a busy man. That's one of the reasons why Charles Kent was asked to take over as 1974 chairman of the Commercial Division for the United Way campaign. He is responsible for the recruitment and follow-up of 2,300 key personnel -- canvassers, team and group captains and section heads -- in canvassing 18,500 companies in Metro Toronto, covering 200,000 employees.

"It's my first involvement in this capacity," Kent said, as he listed off the mind-boggling figures. "As a Jew and a member of the community, I want to co-operate to the fullest to help United Way achieve its projected goal, which is 20% above what was raised last year."

Kent is a retired pharmaceutical entrepreneur in his early 50s, but boyish good looks and a trim physique give him the appearance of a much younger man. After selling his chain of 40 stores to Oshawa Wholesale in 1968, he stayed on as manager for four years and in 1972 went back to university as a full-time student in the social sciences and humanities. His early retirement allowed him to indulge his inclination for continued learning, "dabble in sculpture," and become even more involved in community work.

Charles Kent

In the Kent household, community involvement has been a way of life. Mrs. Kent (Ida), has just completed her term as chairman of the UJA Women's Division. Under her leadership, in what became the most crucial campaign in UJA history, the Women's Division took on a new dimension in the effort and contribution made to the phenomenal success in fund-raising results.

As early as 1950, Kent was covering cards for UJA for the pharmacy group, later becoming chairman of the division. He has also taken an active role in the UJA leadership, serving as vice-chairman of the campaign planning committee.

Cont'd on Page 9

PIGSKIN IS BEST

JERUSALEM (JTA) –

Israeli rabbis have approved the use of dried pig skin in grafts for persons who have suffered severe burns. The relatively new method, developed in the United States, have been used successfully on Israeli soldiers badly burned during the Yom Kippur War.

The rabbis who were consulted said the method was acceptable because it involved "pikuah nefesh" -- the principle that religious law may be violated to save a human life. Large quantities of pig skin, dried by a special process that permits storage, have been sent to Israel from the U.S. since the war last October. A report on its use will be presented at the fifth international congress of the Transplant Society to be held here soon.

Prof. Nahum Ben Hur, of Shaare Zedek Hospital, one of the experts who introduced the system to Israel, told a press conference that pig skin proved to be the best skin graft. About 10% of Israel's war wounded suffered from burns necessitating skin grafts.

Sylva's supporters celebrate her release from Soviet camp

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

Supporters of 30-year-old Sylva Zalmanson were by turns overjoyed and totally speechless when they discovered she had been suddenly released after four years of a 10-year sentence to the Potma labor camp in Russia.

The sudden release of the only Jewish woman held by the Russians came as a shock. "This was a fantastic thing; it never happened before." Genya Intrator, chairman of Women for Soviet Jewry, said when contacted by **The Canadian Jewish News**. "No other prisoner has ever been released even one day before they had completed the sentence."

Just two days before he received notice of her release, Sylva's father, Joseph Zalmanson, in Moscow, had petitioned the Supreme Soviet for her release, and had been refused.

Since her release, Sylva has been staying at the summer cottage outside Moscow, of Andrei D. Sakharov, the physicist and leading Soviet dissident. According to the Zalmanson relatives, some of whom are in Israel, and others here in Canada, she was suffering from tuberculosis and a peptic ulcer. It is not now known how far her general physical and mental health have deteriorated because of conditions in the camps, including heavy work and punishments by starvation.

Herman Ladovsky, a second cousin by marriage who lives in Toronto, said he is in touch with the uncle in Israel, and immediately wrote there to find out about her health.

Sylva, her husband, and two brothers were all tried during the First Leningrad Trial of December, 1970, for plotting to hijack a Soviet airliner. "They had no proof that they were trying to hijack the plane," Mrs. Intrator told **The CJN**.

Edouard Kuznetsov, Sylva's husband, is still a prisoner. His original death sentence as supposed leader of the group of 12 would-be hijackers -- 10 of them Jewish -- who had hoped to escape to Scandinavia and go to Israel, was commuted to 15 years in a labor camp following worldwide protest. Since their arrest, Sylva and Edouard have not been allowed to see each other.

The two Zalmanson brothers, Vulf and Izrail, are serving terms of 10 and eight years for their parts in the affair. Vulf was tried separately from the other defendants because he was an army lieutenant on active duty, subject to military rather than civilian law. They have not been released.

The world struggle to obtain the release of the prisoners of conscience -- Russians whose only crime was their desire to emigrate to Israel -- focused on Sylva. Though she has been released, the protests and silent demonstrations will continue.

"We will try to work for every prisoner of conscience until they all get out," Mrs. Intrator said. On a regular basis, Mrs. Intrator telephones her contacts in the USSR but she said it is now almost impossible to get through to Moscow.

"The moment we ask for information they disconnect the telephones. All telephones of all the activists have been disconnected," she said.

Sydney M. Harris, president of the Canadian Jewish Congress, said in a public statement that the Canadian Jewish community hopes that the release of Sylva Zalmanson "heralds a change of attitude on the part of Soviet authorities, and that an end will soon be put to the anomalous situation of the Jews in the Soviet Union and their treatment which is contrary not only to the very basis of justice and civilization, but to the Russian constitution."

Pressure from high places in Canadian and American governments has played a major role in the protest against Soviet oppression of people desiring to leave the country to go to Israel. Mitchell Sharp, Canada's former external affairs minister, asked for the release of Sylva Zalmanson when he made his trip to Russia this year. He was told not to interfere in the internal matters of Russia.

For some struggling synagogues home of their own is just a dream

By PATRICIA RUCKER

Patricia Rucker

TORONTO –

It took the dove from Noah's ark two weeks and three tries to find "rest for the sole of her foot." For three new congregations in Metro's burgeoning northeast, that kind of search for a home looks easy.

The area served by Temple Har Zion, a Reform congregation, the Conservative Shaar Shalom Synagogue, and Shaarei Zion, an Orthodox congregation, is now the fastest-growing Jewish area in Metro.

According to census figures, in 1971 there were only 2,000 Jewish souls east of Yonge and north of Highway 401. Three years later, according to the best-educated guesses, there are 10 times that many. This period of growth has coincided with skyrocketing land prices and a rapid disappearance of open land in the area, so that struggling new congregations find themselves facing a difficult and expensive search. But the need is there, and so they persevere.

Temple Har Zion, the oldest of the three and the only one with its own building, has in the words of its founding president, Philip Epstein, been "extremely blessed." After an abortive attempt to buy land already being used as church property, they were approached with an offer of land on Bayview Avenue north of Steeles "at a very reasonable price." With substantial help from all the established Reform synagogues in Metro and a tremendous amount of volunteer labor -- members "nailed boards, painted the house, laid carpets" -- they were able to dedicate their building early in 1974.

For Shaar Shalom and Shaarei Zion, buildings of their own are still a dream -- and an expensive one. According to Mary Tator, a member of Shaar Shalom's board of governors, "we anticipate paying full market prices. We're even considering the possibility of a leasing program."

For an Orthodox family, who cannot drive to Shabbat or holiday services, moving into an area without an established synagogue is a real gamble. Thus, getting a permanent location is a number one priority for Shaarei Zion.

According to its president, Bernie Zaionz, "If we could get land, our congregation would grow by leaps and bounds. There's a tremendous amount of interest among Orthodox people in Toronto. I personally think that if an Orthodox shul were put into any development in this area it would be a big selling point." At present, the congregation prays in the home of Zaionz' brother, Chuck.

No one wants to build a huge complex. As Zaionz puts it, "Our goal is not to have a big fancy shul with a hall in it. Our goal is to have a shul where people can come and daven -- a shul where our children can come and learn."

But how does a young congregation, with a membership top-heavy in young couples raising families, acquire land? Some Christian churches have a central body that goes into a new area and buys land long before houses start going up. Should Jews follow their example?

Opinion is divided. There is no central government of synagogues equivalent to, for example, a Catholic diocese. Congregations are autonomous and want to stay that way.

But congregations can cooperate. Har Zion, for example, began with a nucleus of eight families from Holy Blossom Temple who had moved to the northeast and who found the distance between home and synagogue simply too great. When they decided to go out on their own, Holy Blossom made it possible for them to support a full-time rabbi for a year.

Michael Stroh, who was assistant rabbi at Holy Blossom at the time, decided to throw in his lot with the eight couples and, according to Epstein, that made all the difference. "We had a young and totally committed rabbi. I don't believe we could have gotten off the ground without a spiritual leader."

Another way for congregations to cooperate is suggested by Mary Tator: "A willingness of older congregations to move as the children of members move." This would have to be on a "branch" basis in the beginning, and might prove impractical in an area like the northeast, which is attracting families from all the older sections, not just one particular area served by one or two congregations.

Zaionz feels that the municipalities could help out. "Any land zoned institutional or residential, owned by an educational or religious organization, should be permitted to be sold only to another religious or educational institution, not to private interests," he suggested.

But land banking for synagogue purposes has its own practical problems. First of all, as Epstein points out, "It's too late for northeastern Metro." While all three spokesmen agreed that, in Mary Tator's words, a land bank "would cushion the financial impact," they also agreed it would be difficult to find the right agency to do it.

In the meantime, the congregations keep growing. Permanent or not they are obviously filling a need. Har Zion, which from the beginning offered a complete program including a religious school and weekly services, has grown from the original eight to 180 families.

Shaar Shalom, after only six months, has a school, in cooperation with Congregation Beth Am, a membership of "40 families and growing daily," and High Holiday services in Fairview Mall auditorium. Regular Shabbat services "are a high priority," according to Mrs. Tator. "We just haven't decided how frequent or when."

And Shaarei Zion, with 30 families, has the three regular minyanim every Shabbat and holiday and is now working towards a children's Shabbat program. (Afternoon Hebrew school is not a major priority, since the majority of school-age children attend Jewish day schools.)

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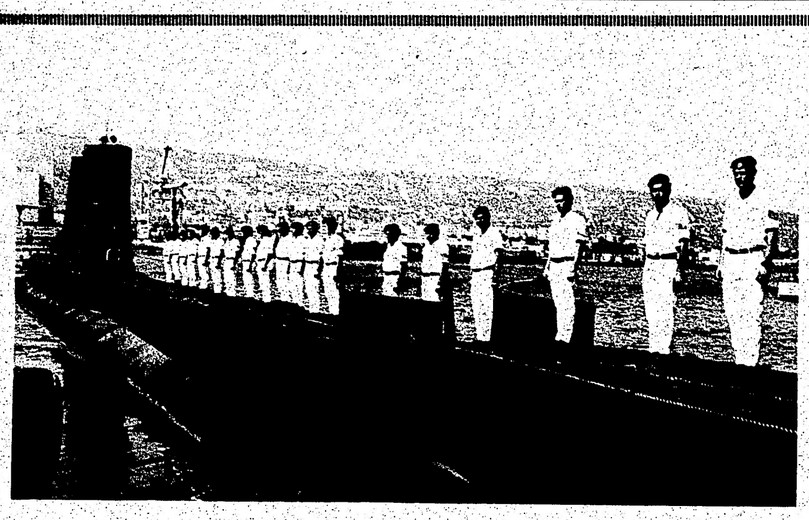
World News



Newly-graduated seamen stand aboard 'The Dolphin' submarine in an oceanside ceremony. Recent graduates of the Israel navy submarine course, these men will become the new crew of 'The Dolphin'. (IPPA)

Jewish leaders enthusiastic over nomination of Rockefeller

NEW YORK (JCNS) - Jewish leadership is enthusiastic about the nomination of Nelson Rockefeller, the 66-year-old former governor of New York State, to be the next vice-president of the United States.

If confirmed, as he is expected to be although the process calls for hearings by committees of both Houses of Congress before final votes are taken, Rockefeller will become the second American to become vice-president under the terms of the 25th amendment to the Constitution. The amendment was passed in the late President Johnson's time in the wake of the assassination of President Kennedy.

Throughout his 15 year career as governor he went "above and beyond the call of duty" in his efforts on behalf of Israel, Soviet Jewry and all causes dear to Jewish hearts. Jewish organizations, national and local, have issued statements of warm praise for the man. Rabbi Israel Miller, chairman of the presidents' conference, said that Rockefeller's activities "have been of a very positive nature," and that "he has intervened with the White House on occasions when we needed such interventions."

Israel Bonds and United Jewish Appeal dinners have never appeared complete without him. On Israel, Rockefeller was quoted in February 1974 as stating: "The United States must make it clear beyond doubt to the nations of the world that we will not permit Israel to be vanquished. We shall be at her side as long as we are needed."

During the October War, Rockefeller said: "The cause of lasting peace -- not only in the Middle East but throughout the world -- requires that the United States continue to stand firm and fast with Israel in this hour of peril."

Traditionally, a vice-president is merely the fifth wheel and useless wheel in American administration. Rockefeller is an outstanding person in his own right and is expected to play a bigger role in the Ford government.

Economy in serious trouble with foreign reserves falling

JERUSALEM (JTA) - The Israeli economy has hit a new crucial stage with foreign currency reserves dropping below the "red line" covering import expenses for three months. The reserves are now at $1.1 billion, which in the present market can pay for Israel's total imports for only two months.

Bank of Israel sources described the situation as serious, and worse than some of the most pessimistic expectations at the beginning of the year. The problem is especially acute because of the delicate military balance in the area, which could cause a drop in domestic production and even a higher dependence on imports.

The reserves dropped during July by $106 million, with a general drop of $500 million since the beginning of this fiscal year. One of the explanations for this trend is the increase in speculative activities, some of them caused by rumors of a coming devaluation of the Israeli pound. The transfer of dividends abroad was made earlier than the originally scheduled date, debts were paid early, buyers prepaid for purchases abroad and others who have rights to buy foreign currency did so for fear they might be too late.

The finance ministry is currently making an effort to recruit money abroad, and is being forced to pay high interest rates.

Cyprus crisis sparks hostility to Jews

LONDON (JCNS) - A climate hostile to Israel with clear anti-Semitic overtones has developed in Greece as a result of the Cyprus crisis and the feeling in Athens that U.S. Secretary of State Henry A. Kissinger's policies have betrayed Greece.

The anti-American resentment throughout Greece has a Jewish edge to it and at least one leading Athens daily repeatedly refers to Kissinger as "The German Jew Kissinger." These developments were described to the Jewish Telegraphic Agency by a Jewish reporter who is a specialist on Greek affairs and has just returned here from a prolonged visit to Greece. The reporter, who asked to remain anonymous, said a barometer of the prevailing mood was provided in an editorial published in the daily Athenaiki, which accused the U.S. of having treated the Greek government and people as "serfs".

The editorial declared, "We want to stop being tiny pawns in the hands of ruthless Metternichs," a reference to Kissinger, and "We no longer want to be the 'sole means of survival' for any more Israels." The latter, the reporter pointed out, was a reference to former President Nixon's comment last year on the role played by the U.S. naval bases in Greece in the American arms airlift to Israel during the Yom Kippur War.

The reporter noted that Athenaiki was one of the newspapers forced to suspend publication during the seven-year regime of Greece's military junta which was overthrown last month. He said the paper represented The Greek Center Union Party, one of whose leaders is the current Deputy Prime Minister and Foreign Minister of Greece, Georbe Mavros. The reporter noted further that Greece traditionally has had friendly relations with the Arab countries which even the Athens Airport massacre by Arab terrorists failed to shake.

Expressions of sympathy for Turkey in the Israeli press after the Greek junta coup that deposed Archbishop Makarios' regime in Cyprus were seized upon by pro-Arab papers in Greece to generate hostility toward Israel. This was further exacerbated by the arrest of the Greek Catholic Archbishop Hillarian Capucci in Jerusalem on suspicion of espionage and aiding terrorist activities, the reporter said.

According to the reporter, the anti-Israel sentiments in Greece may bring about a revival of latent anti-Semitism which has deep roots dating back to the early 19th century when it was alleged that the Jews were allied with Turkey during Greece's struggle for independence. Such allegations were widespread during the Greco-Turkish war in 1821 when it was claimed that the Turks, after hanging the Greek Patriarch, handed over his body to the "Jewish mob" in Constantinople which desecrated it dragging it through the streets. That tale, and other fabrications, resulted in the murder of Jews by Greek rebels under the command of the Greek national hero Kolokotronis.

There are already indications of an attempt to revive these ancient "blood libels" using Kissinger as a symbol for the Jewish people and describing U.S. policy as serving Jewish interests, the reporter said. He added, however, that at the moment there is no cause for panic inasmuch as Greece has more urgent matters to attend to than its relations with Israel or a quarrel with Jews.

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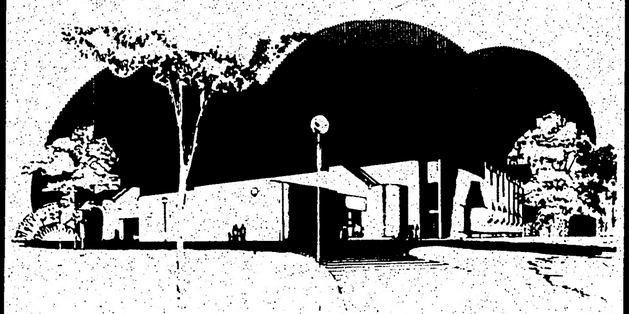

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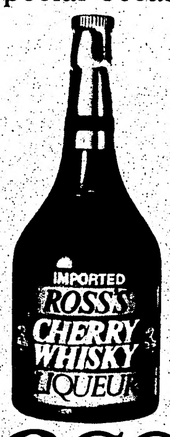

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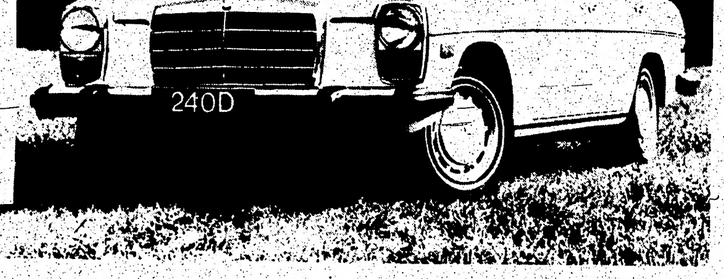

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Lewis Feuer, University of Toronto professor, charged that the Soviet delegation to the recent World Sociology Congress was largely KGB agents, not scholars. He said many were "political hacks." (D. Groskind)

U of T professor publicly denounces Soviet delegates to sociology parley

By RUTH KAHANE
CJN Staff Reporter

TORONTO –

Russia's delegation to the eighth World Congress of Sociology was publicly criticized when a University of Toronto professor issued an open letter denouncing USSR treatment of scholars.

Setting a precedent for scholarly conferences, sociology professor Lewis Feuer said the 90-man Russian delegation was largely composed of KGB members rather than true scholars.

Feuer said he had grave misgivings that U of T should play host to the Soviet Union unless it was made conditional that they allow Soviet dissident sociologists to attend as well. "The university was too supine, too weak," he said.

"I released the open letter to indicate what a large portion of the delegation was made of political hacks of the Communist party machine," Feuer told **The Canadian Jewish News** in an interview. In 1963 as an exchange scholar to Russia from the University of California, Feuer met a number of people sent as delegates to the recent conference.

Fedor Vasilevich Konstantinov, who headed the Russian delegation, chaired a lecture Feuer gave in Russia. Feuer welcomed him in the letter as "the powerful chief of the delegation who keeps a political watch on the 'sociologists' and instructs them on tactics." He reminded Konstantinov of when he shouted "there is no anti-Semitism in Russia" during the 1963 lecture. Feuer said the fact that tens of thousands of Jews, among them many scholars and scientists, have since tried and sometimes succeeded in leaving, disproved Konstantinov.

"Soviet 'sociology' avoids coming to terms with Soviet reality," Feuer said. Listing Konstantinov's involvements with Stalin, **The Pravda**, and Agitprop (the department of propaganda and agitation), he asked why Russian sociologists have never studied topics such as the social causes of Stalinism, the secret police, and the numbers of their victims.

Igor Kohn, the only Jew supposed to be in the Russian delegation, did not arrive at the conference. Kohn once wrote an article **Anti-Semitism in the United States**. In the letter, Feuer asked why Kohn had never written about the Russian situation, and why there has never been a single article about it in their journals.

The first day the letter was received, Feuer said it was hard to see any reaction. Both **The Toronto Star** and **The Toronto Sun** issued brief summaries of the letter, but omitted major portions discussing the issue of Soviet oppression of minorities.

In a session that day, however, Seymour Lipset of Harvard University confronted Soviet delegate Bokarev. He asked why people who do serious sociological studies are not allowed over, while party hacks are sent to represent the country.

But by the end of the week-long conference, Feuer received five letters of support; the committee to free the Ukrainian dissident Valentin Moroz had distributed letters to every delegate; Otto Larsen, executive officer of the American Sociological Association, had sent a statement to Premier Kosygin about the concern for the restriction of true scholars; and Dr. Felix Yaroshevsky, a Russian expatriate sociologist had set up an information table with publications such as Solzhenitsyn's **The Gulag Archipelago**.

According to Feuer, the information table, set up in the lobby of the Medical Sciences Building, made the Soviets uncomfortable. It was next to their display table with Soviet books. **The Soviet delegation made a strong protest to the conference that Yaroshevsky be removed, but when he was not, they moved their display to the Sidney Smith Building.**

Yaroshevsky told Feuer that some Russian delegates came by his table alone and took copies of the books by dissidents. When they were in large groups, they ignored or avoided looking at the table.

Cousin fears prison may have left permanent mark on Sylva

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON –

"If she lives, she'll be lucky," was Myrna Goldberg's comment on the news that her second cousin, Sylva Zalmanson, has finally been released from a Soviet prison.

Mrs. Goldberg is one of eight brothers and sisters, five of whom live in Hamilton and three in the United States. Their mother, Mrs. Adler, who now resides at the Baycrest Home for the Aged in Toronto, is a sister of Mrs. Zalmanson's grandfather.

Mrs. Goldberg expressed great relief that her cousin had at last been freed but was very concerned about Mrs. Zalmanson's health.

The entire family joined in the campaign to free their cousin, particularly after another cousin, Avram Zalmanson, had been allowed to emigrate to Israel from the Soviet Union several years ago. He finally left his new job in Israel to come here because "he felt he had to do something." Last year he conducted a hunger strike in front of the UN building in New York.

The latest news her family has, Mrs. Goldberg says, is that Mrs. Zalmanson has been allowed to go to Israel but that she refuses to leave until her husband and brothers can go with her.

Col. Tamir to be guest speaker at Bonds reception for Lastman

TORONTO –

Leaders in the appliances and furniture fields here will gain fresh insight into how the private sector of Israel's industry operates from Col. Peleg Tamir, the director general of the Manufacturer's Association of Israel, who will be in Toronto on Thursday, Sept. 12, to speak at an Israel Bond reception honoring "Bad Boy" president Mel Lastman, at the Park Plaza Hotel.

Col. Peleg Tamir

Private industry comprises more than 40% of Israel's economy, and it has become a national priority to strengthen the industrial ties between Israel and other countries in order to bolster Israel's hard-hit economy. Col. Tamir is a pioneer member of the Israel air force. A third-generation Israeli, he has been at the forefront of his country's defence since its existence.

The last time Col. Tamir visited Toronto was shortly after the Six Day War, when he had personally negotiated the exchange and return of Israeli pilots captured in Arab countries. He was also on a North American bond tour during his visit here in 1967, when he addressed a large rally at Beth Tzedec Synagogue. At that time the concept of corporate business involvement in mobilizing investment loans for Israel was several years and hundreds of millions of dollars in the future.

The inter-faith testimonial dinner honoring Mel Lastman to take place Sept. 22, is the first in Canada to involve the appliance and furniture industries in the Israel Bond corporate program.

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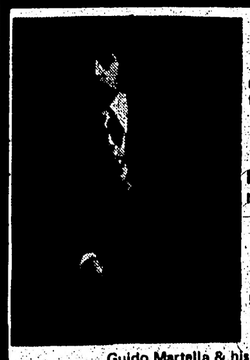

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Leaders give warning signals

Future of Israel hangs between war threats, political settlement

A spate of recent declarations by Israeli leaders has created some impression that another Middle East war is virtually inevitable and that it may not be too far off. Conversations with ordinary Israelis convey the dispiriting sense that further fighting cannot be averted.

There is no mistaking the seriousness with which the country's political and military leadership are facing up to the possibility of a fairly imminent resumption of hostilities. After the experience of last October, an absence of complacency is hardly surprising.

From Israel's reading of developments on the ground there are concrete reasons for her current reactions.

Shimon Peres, the defence minister, recently detailed some of the bases of Israel's concern by pointing to the massive Soviet build-up of the Syrian and other Arab armies to the tune of nearly 1 billion pounds in Syria alone, the influx of Soviet "instructors", the dramatic expansion of Syria's air force, the possibility of a revived eastern front and a generally aggressive stance, symbolized by Damascus' unwillingness to rebuild the town of Kuneitra on the Golan front line.

Yet, if one weighs the implications of virtually all the warnings from Mr. Peres, Mr. Rabin and other Israeli leaders, the striking feature is the careful balance struck between the portentous threats of war and the possibility that a political settlement might yet be achieved.

Only a less circumspect speech by the chief of staff, Lieutenant-General "Motta" Gur about the likelihood of war and the "real possibility that circumstances will arise wherein we might strike first," represented a departure from this deliberate balance.

He was subsequently rapped over the knuckles by the government for his indiscretion.

Clearly, today as in the past, there would be little to gain strategically for Israel from a resumption of hostilities -- although the tactical advantages, as General Gur noted, might in certain situations weigh heavily to affect that approach.

While the dangers as they exist can only be reiterated, what else might lie behind Israel's determination to transmit warning signals, internally and to the world?

The deterrent quality of publicly cautioning the Arab states against hostile activities has long been a cardinal element in the philosophy of Israel's stance vis-a-vis her neighbors.

There is speculation that such an approach at present, directed at disrupting a build-up in Arab belligerency, may be co-ordinated with Washington. The first signal then is to the Arabs, conveying the message that their immediate successes in the unique situation of last October have little chance of being repeated.

At the same time there are also those who see that such deliberate "wars of nerves" do not always have the desired effect and sometimes have a propensity to succumb, not to planned political calculations, but to internal mechanisms of their own, with all the accompanying volatile consequences for the political process.

It is on these grounds that the readiness to answer war noises from Damascus and Cairo with drum-beating in kind has come in for a degree of criticism. There is, however, no criticism of the deliberate and demonstrative moves to ensure that Israeli society, and in particular, the armed forces, is ready to confront any contingency -- although, equally, this is certainly one of the motivating factors behind the drive to create a sense of alert.

In the lull following the successful implementation of the disengagement accords, there has been a real need to keep the nation on its toes rather than allowing it to relax into the tempting notion that war has faded forever from Middle East horizons.

In practical terms this has required a steeling of the people to confront Israel's dire economic problems and the need to appreciate that even more stringent financial sacrifices will be called for in the future. There is also the vital need to bring the Army back to a dynamic fighting pitch and to keep it at least at the ready. This has generated an intense drive to recruit the most able young men for the armed services and the institution of even longer reserve service. This is particularly the case in the ordinance corps where the emphasis is on ensuring the availability of the necessary fighting and support vehicles.

To secure these formidable fundamentals would have been infinitely more difficult without wide awareness that there is a definite possibility of the war being resumed.

But there may also be a deeper, perhaps subconscious, reason in the government's wish to "create a sense of alert." With its balancing stress on the political option, the Rabin government has thus far shown itself realistic enough to appreciate that in the pursuit of that alternative the prospects of Israel being compelled to choose between thwarting a non-military settlement and acquiescing in political (principally territorial) compromises, are very real.

It is generally accepted that ultimately, moves toward a political settlement will require chances to be taken, and it will be the nation as a whole which will be called on to make the choice.

Behind the delicately poised warnings may lie the desire to alert the people of Israel to an awareness that the "moment of decision" on this -- the most fundamental issue -- may be rather closer than most had been wont to imagine.

The Jewish Chronicle News & Feature Service

Vital role to be played'

Intangible rewards the only benefit North American olim can expect

"There are fewer olim from America these months, but there is no doubt that we are witnessing a very high quality aliyah."

This is the consensus of the impressions formed by all the shlichim and individuals who currently come in contact with North American olim. From what we hear, pretty much the same can be said of olim from other "free" countries. While it is unfortunate that the numbers are down, it is reassuring that these highly motivated few thousand (probably 3,000 – 4,000, if the present trend continues to the end of 1974) will approach the problems of settling-in and adjustment with the determination that stems from a deep ideological commitment to Zionism and a realistic understanding of what they can and cannot expect of Israel at this time.

Certainly, this is not the time to come with expectations of serious material inducements. The rewards for aliyah today lie in the realm of intangibles which are powerful enough in themselves. Israel is now going through historic times. The Yom Kippur War was a rude awakening from a growing deception of self-satisfaction and from a pretense of being like the other peoples of the prosperous West. The fact that Israel is now groping towards a re-structuring of its governmental system and of its internal social relationships and values holds the potential of a better future.

North American olim can play an invaluable and vital role in this process, and can derive tremendous personal satisfaction from being an integral part of it. Aliyah at this stage of the establishment of the Jewish state offers a unique opportunity of participating in the creative process of shaping the kind of society many North American Jews dream of.

Israel's character is still raw enough and amorphous enough to be malleable and the impact of each concerned individual carries much weight. Rather than to be cowed by the bureaucracy and other negative aspects these can be seen as challenges which can be overcome by concerted and purposeful action. In fact, most of the internal social problems of Israel are small enough to be finite.

Poverty, the social gap, the ethnic differences, painful as they are, affect relatively small numbers of people in comparison with similar problems in the U.S. In Israel the struggle for a better society is decidedly promising and there is a clear light at the end of the tunnel. It only needs to be worked at.

(Aliyon)

This is the remains of a fourth century synagogue of Sussiya in Mount Hebron with its highly-decorated mosaic floor. (Israel Govt.)

Amsterdam's lively Jewish community is heavily involved in diamond trade

By JERRY FAIVISH
ANTWERP –

This is an important port city, the diamond centre of the world and one of the strongest Jewish communities in Europe. There are about 12,000 Jews living in the city, but unlike their counterparts in Brussels or Liege, they are not connected with the textile or fur industry. Here most of the Jews are in diamonds, and most of the people in diamonds are Jews, as brokers, dealers or workers.

Visit the Beurs (Diamond Exchanges of the trading floors) and you will see all types of Jews -- in Chassidic garb and in business suits, bearded and non-bearded; with covered heads or bare-headed. But you will not see any women for they are forbidden on the trading floors. Order something to eat and chances are you will be ordering from a kosher and maybe even a Glatt kosher establishment.

Observe the various people walking around. Many are carrying briefcases which are chained to their arms. Then notice the tight security that prevails in the area. Police cars with armed patrolmen are situated at each end of the building and only authorized cars are admitted to the district. But this security is not solely the result of the abundance of diamonds or the phenomenal amount of material wealth to be found here. This is a Jewish area and precautions must be taken to prevent any possible acts of Arab terrorism.

Listen to the business transactions being conducted and then realize that the language being spoken is Yiddish. Due to the predominance of Jews in the industry, it is spoken by almost everyone -- even the non-Jews. Also, as funny as it may seem, some of the Gentiles speak a better Yiddish than many of the Jews. But the Jewish influence of the industry extends even further.

Watch the conclusion of a deal, and you will see that it ends with the words -- Mazal V Brachah. In fact, there was a recent case in the civil courts that concerned a disputed diamond deal. One party said that there had been no deal, while the other side contended that one had been made because the words Mazal V Brachah had been uttered. After consulting the diamond industry, the court ruled that there indeed had been a completed deal since the significant words had been spoken.

Thus it is obvious that a definite Jewishness pervades the diamond industry in Antwerp. Yet Jewish Antwerp consists of much more than the diamond industry. It possesses a strong and relatively traditional community. Nearly all the city's Jews live and work near the train station in the centre of the city; as well, almost 90% of the Jewish children of Antwerp receive a Jewish education in one of the evening or day schools; and percentage wise, Antwerp is one of the largest European contributors to the United Israel Appeal.

As far as religious life is concerned, there are two official Kehilot that service the community and about 24 synagogues and shteblach, 20 of which have minyanim every day. Included in these figures are the shteblach of the Chassidic community. They are well represented in Antwerp, for there are numerous followers of Chasside Gur, Belz, Wiznitz, Tsortkow and Sutmer -- and they make their presence felt. Thus, there is no lack of kosher facilities -- be it butcher shops, bakeries, or restaurants. The religiousness of this community is clearly evident and it is expressed in a similar manner as is found in the religious communities of Israel, New York and London -- and the local population accepts it.

The atmosphere is an unusual mixture; it is one which is dinstictly traditional Eastern European and distinctly diamond-orientated. But not everyone here is religious or in diamonds -- it just seems that way.

Jerry Faivish is a second year Osgoode Hall law student.

Re-discovering America - Part One

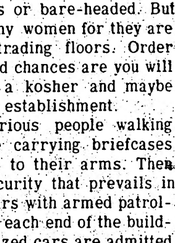
U.S. patriotism has returned to fashion

By NECHEMIA MEYERS
CJN Israel Correspondent

America is full of surprises, even for someone like myself who was born there and visits the country from time to time.

I discovered, to take just one example, that American patriotism -- despite the traumas of Vietnam and Watergate -- is back in fashion. Some, certainly, is of the belligerant "love it or leave it" variety. But most is quieter, warmer, more attractive.

This was evident at a fourth of July block party I attended in a middle-class Los Angeles neighborhood. The residents of one long, tree-lined street closed it off at both ends so that it could be used for bicycle races, hot dog stands, fireworks and a magician's show. All had decorated their front yards with flags and bunting; all were out on the street to celebrate the holiday.



Nechemia Meyers

At the opposite end of the continent -- in Plymouth, Mass. -- I watched thousands of other Americans proudly touring the Mayflower II, Plymouth Rock and the Plymouth Plantation. The Plantation was particularly interesting because its staff -- dressed in Pilgrim costumes -- were growing and cooking the same foods, and keeping house in the same way, as had the first settlers in the 1620's.

Altogether America is a much less turbulent place than it was a few years ago. University students, instead of rioting, are studying or carrying out madcap experiments. At M.I.T., for instance, engineering students recently launched the world's largest yo-yo. Constructed from two 26-inch bicycle wheels, it was dropped off the roof of a 21-story building. Unfortunately, the yo-yo failed to rise again to the top. But the M.I.T. students haven't given up. Now they are reportedly constructing the world's largest frisbee.

The situation of Blacks has also changed dramatically. Although most still live in festering slums, one cannot but notice how many have "made it." Everywhere I encountered middle-class Blacks, in banks and insurance companies, at symphony concerts and at formerly restricted resorts.

Many Jews seem to feel that Black progress has been made primarily at their expense. Qualified Jews, I was told, can't obtain many of the professorships and civil service positions they might have gotten a decade ago because these have been reserved for Blacks. Yet Jews are still disproportionately represented in prestige jobs and in some cases have themselves, like the Blacks, broken into new areas. It would have been hard to imagine, in the 40's or 50's, that both Time and Dupont would be run by Jews (from Vienna and Minneapolis respectively).

While things Jewish are not as "in" as they were some time ago, when Jewish themes and authors dominated the best-seller lists, Jews themselves are -- for the most part -- readily accepted. This was evident along the beautiful California coastline, south of San Francisco, where I suddenly spotted a huge Israeli flag hanging from a Redwood tree. Quickly making a U-turn, I drove my car past the tree and up a winding road, expecting to come upon some Jewish camp at the end. Instead I found a couple of homes and a smiling, middle-aged lady, who asked me whether I was lost. "No," I said, "I saw the flag and, being Israeli, wondered what it meant."

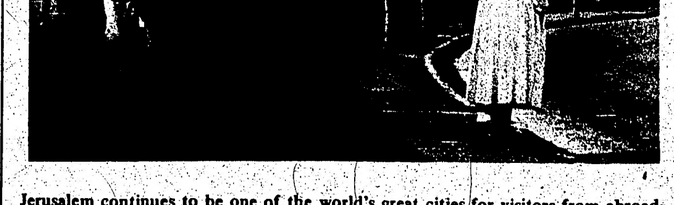
"Oh," she replied cheerfully, "the explanation is simple. Our new Jewish son-in-law is coming here for his first visit, and we want to make him feel at home."

While this type of flamboyant welcome is unusual, intermarriage is not. Most middle-aged Jews to whom I spoke, particularly in university towns, had at least one child who had "married out." There was usually another who was dancing with a Hari Krishna troupe or had been hooked -- on Zen or drugs. Even those who married Jews often had decided to remain childless since children, they explained, interfered with their "life style."

To be sure, there are committed Jews desperately trying to stem the tidal wave of assimilation. The 6,000 Jews of Omaha, Neb., striving for togetherness, have just erected a $6 million Jewish centre complete with a theater, two swimming pools (indoor and outdoor), a sauna, a library and every other refinement money could buy. But in order to meet operating costs and still Gentile criticism (it is Omaha's most lavish recreational facility), the organizers have been forced to take in many non-Jewish members. So for their $6 million the Jews of Omaha have simply purchased another place where their young people can meet young Christians.

Questions of Jewish survival aside, there is much in the U.S. for an Israeli to envy -- not only the two-door refrigerators at 1/4 what they cost us, or the private swimming pools and multi-car garages, attractive though they may be. Far more appealing to this Israeli is the lack of friction in day-to-day relationships. When a shop girl routinely smiled and said "have a good day," I could not but compare her with her Israeli counterpart, who dispenses smiles and good wishes -- if at all -- only to her boyfriend.

Most wonderful of all is the fact that America is a country at peace, where people don't rush to hear every news bulletin or wonder, when planes fly overhead, whether yet another conflict has begun. Will we ever enjoy such luxury?



Jerusalem continues to be one of the world's great cities for visitors from abroad. Tourists are treated to scenes, such as this, which are out of the distant past.

ask the rabbi

Rule is given for demolition of synagogues

1. Are there any restrictions in Jewish law on the demolition of a synagogue or the manner of its disposal if it is no longer required for congregational purposes?

The two relevant passages in the Talmud are the following. The famous Babylonian teacher R. Hisda ruled that it is forbidden to demolish an old synagogue before a new one has been built and there is a discussion as to when this rule applies (Megillah 26b). In any event, there are circumstances when it is permitted to demolish a synagogue.

In the other passage (Megillah 27b) the ruling is given that a synagogue can be sold (the money to be used for a new synagogue) and the purchaser may use it it for any purpose he wishes except as a bathhouse or a lavatory or the like. However, even this latter is qualified in that if the "seven good men of the city" sell it, that is if it is sold by the elected representatives of the people, it can be sold even if the purchaser will use it for these, the reason being that its sanctity was only conditional on its being used as a synagogue.

On the basis of all this the Shulchan Aruch (Orach Chayyim 152:1 and 153:9) rules as follows: "It is forbidden to demolish a synagogue in order to build another synagogue since something may happen to prevent them building the other synagogue (and they will then have nowhere to pray). They should first build the other synagogue and then they may demolish the first one. But this only applies where the old synagogue is still sound.

If, however, its foundations are unsound or its walls are in danger of collapsing it should be demolished at once and they should begin to rebuild speedily, working day and night so that it should not remain a ruin. When the men of a village sell a synagogue they are allowed to sell it permanently. The purchaser can do with it as he pleases but must not use it as a bathhouse, a tannery, a place of immersion or a lavatory. But if the 'seven good men of the city' sold it in the presence of the men of the city, the purchaser is allowed even to use it for these purposes."

On the basis of all this it is the universal custom to demolish or sell synagogues that are no longer required for congregational purposes. However, people do try to insert a clause in the deed of sale preventing disrespectful use of the building after it has been sold.

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The world's greatest blessing can be discovered in yourself

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Kee Tavo

Boruch atah bo'ir . . . You shall be blessed in the city . . .

* * * * * * * * *

A lot of people are afraid of this week's **parsha**. Why? Because it has the **tochacho** . . . the terrible warnings of the Almighty that unless we watch our ways, great **tzorus** will befall us, G-d forbid . . .

But does a father ever mean anything but the best for his child . . . The holy Zohar explains that in every curse of the **tochacho** lies a hidden blessing, as well . . .

That's why we find an interesting thing . . . if we use a little arithmetic. There are exactly 676 words in the **tochacho** warning. At the same time, the Holy Name of the Almighty, **Yud, Hay, Vuv, Hay** -- is mentioned 26 times in the **tochacho**. Now, according to **gematria** -- the system whereby every letter in the Hebrew alphabet has a numerical value -- the four letters of G-d's Holy Name also equals 26 (**Yud** is 10, **vuv** is 6, and the two **hays** each equal five). How much is 26 times 26? Exactly 676 . . . the same number as the words of the **tochacho** . . . To tell you that when a person serves G-d and honors His name, he can neutralize the **tochacho's** fierce curses and warnings . . . (Rabbi Meir of Premishlan)

But the truth of the matter is that the power of blessings and curses is in our own hands -- all we have to do is know when we're well off. For example . . . besides the warning, this week's portion also contains wonderful **brachot**, blessings. Moses told the Jews . . . "If you listen to the voice of G-d . . . all these blessings will come upon you and overtake you . . ." It's strange, though . . . When an enemy wants to attack someone, he chases after him until he "overtakes" him. But we're talking about blessings here -- why should blessings have to chase after and "overtake" someone . . .

The answer is that we sometimes don't realize what is good for us. A person hopes to get a certain job and finds he's stuck with another . . . a woman wants to marry a certain man, but must settle for someone else . . . a student wants to be a doctor but winds up in another profession. Meanwhile all these unplanned and unwanted choices were really the work of the **Ribono shel Olam**, the Master of the Universe, who knew that in the end it will be for the best -- spiritually or materially -- for that person . . . although it may not be apparent until decades later. That is what the Torah meant -- not only will the Almighty bless us, but He will do it even if we try to "escape" the plans He has for us . . . (Shaar Bat Rabim)

But where can a person find the world's greatest blessing? In himself . . . if he is satisfied with whatever the Almighty gave him and doesn't waste his life comparing what others have and he doesn't.

A certain Jew, Reb Isaac of Cracow, dreamed every night that a great treasure was buried under one of the bridges in the capital city, Prague. At first he laughed it off, but when it constantly returned, he decided it may be true. He went to Prague, found the bridge described in his dream, but saw that it was guarded by soldiers. Every night Reb Isaac watched the bridge for his chance, until one of the guards grew suspicious and arrested him. Reb Isaac explained about his dream, but the guard ridiculed him . . . "Everyone has such crazy dreams. Why every night I dream that there is a treasure buried underneath a stove of a certain Cracow Jew named Isaac . . ." When Reb Isaac heard this, he rushed back home, looked under his own stove -- and found his "treasure" . . . (Al Hatorah)

The greatest treasure of all is not rubies or pearls . . . When a Jew sits at peace, and serves G-d with all his might . . . when he deals honestly with others, when he comforts those in need and sees his children following in the same footsteps -- it is the greatest blessing in this world and the next. Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m., Keeble Cable, Thursdays at 8 p.m. and York Cable, Mondays at 6:30 p.m.

Surely one of the youngest-ever Baalei Tekiah, 13-year-old Michael Kay practises shofar in the sanctuary of Holy Blossom Temple. Michael's career began five years back when parents Dr. and Mrs. Marvin Kay gave him a shofar after a trip to Israel. Last year, Michael, who is self-taught, successfully applied for the job of blowing shofar for the children's High Holiday services advertised in the temple bulletin. This year, he will blow this large shofar given him to keep pace with his growing expertise. (Jacob El-Baz)

Letters to the Editor

Pamphlet was not of Lubavitch origin, Rabbi Grossbaum tells CJN columnist

Dear Editor:

We are not familiar with, nor are we responsible for the pamphlet J.B. Salsberg mentioned last week. If indeed it reduces the precept of mezuzah to a naive and simplistic "lock and fire-alarm system" serving only personal protection, we agree with Mr. Salsberg's critique and can state categorically that the pamphlet is not of Lubavitch origin. For it is a basic principle of our Jewish faith and explicitly stated in Shulchan Aruch that mezuzah (as all mitzvot of the Torah) must be observed as a commandment of G-d and not as a means towards personal ends.

However, this is not to deny or belittle that Torah and mitzvot, and tefillin and mezuzah in particular, also possess qualities which benefit man both actively and passively. While this is strictly a "side-effect" or a "fringe-benefit" as it were, and essentially irrelevant to the basic character of the mitzvot and our obligation to perform them, it is nevertheless very real.

How do mezuzah and tefillin protect? The Lubavitcher rebbe once compared it to a soldier's helmet. The helmet provides relative protection against enemy fire. Obviously the lack or defectiveness of a helmet does not cause the soldier's injuries and some bullets may even penetrate a good helmet. But had he worn his helmet he would have shielded himself against many forms of injury.

Moreover, by the principle of collective responsibility based on the absolute interrelationship and interdependence of all Jews, the actions (or lack of them) of any one of us reflect upon all others, both positively and negatively. Hence the responsibility on all of us to see that all proper preparations be exercised on the personal level as well as by all others.

In our intense battle for Torah and Yiddishkeit and against our internal and external enemies, let us be garbed fully in the uniforms of G-d's army, wearing our helmets and guns which are the Torah and mitzvot.

A happy and truly peaceful New Year to J.B. Salsberg, the community at large and all of Israel wherever they are.

Rabbi Z. Aaron Grossbaum,
Executive Administrator,
Lubavitch Youth Organization - Ontario

Dear Editor:

Upon my return from an extended trip to Israel, I read a letter to the editor by Mr. Sydney Harris (Aug. 2) criticizing the letter written by Mrs. Kayla Armel (July 19).

Mr. Harris, you have stated that Canadian Jewish Congress made a "strong resolution" on the situation of the Syrian Jews. Perhaps it is a good idea, except who knew about it? My committees did not. Has it been published in a newspaper or sent to the Syrian government? It was not published in **The Canadian Jewish News** in their articles on the highlights of the sessions of the Canadian Jewish Congress. Personally, I question a resolution of the kind stated in Mr. Harris' letter. Without any action to back it up, of what value is an empty resolution?

Mr. Harris mentions my name at this point, and I must take exception with his statement that Mr. Rose "supplies me with voluminous information on the position of the Jews in Syria." Surely, Mr. Harris, you could not have received such information from Mr. Rose. He and I only met for the first time in April/74 and have had very little correspondence. Mr. Rose receives much information from our committee, as he subscribes to the Beth Tzedec Synagogue bulletin which has a page on the latest information concerning the Syrian Jews in every issue.

The articles are written about the latest communications between the rabbi in Damascus and myself (the only such communication in the world) parcels, and financial help which is sent and received by the Jewish community. Our articles also include resumes of meetings with members of parliament, cabinet ministers and members of the immigration department in order to try to bring Syrian Jews to Canada. Such information is not available from any other source.

Mr. Harris, you are quite mistaken; Mrs. Armel had the facts on Syrian Jewry before she wrote her letter. She is the writer of the "Rescue page" in each Beth Tzedec Synagogue bulletin.

Yes, we too are "concerned with the tragic situation of Syrian Jewry" as is Congress. Only, we try a pragmatic approach to alleviate their plight -- instead of empty words of sympathy.

Judy Feld,
Chairman, Canadian Committee for the Rescue of Jews in Arab Lands and Chairman, Beth Tzedec Foreign Jewry Committee.

What Judaism really means

By J.B. SALSBERG

Summer is quickly waning and I am left with a strange feeling of having failed the readers of this column.

It has become a custom for me to provide annually a few mid-summer columns based on our ancient sources. Some of those mid-summer excursions emanated from Pirke Aboth (Payrik), which is traditionally read, or studied, during the summer Sabbath afternoons. Other years we drew from my favorite sayings of the Chassidic great.

This summer, however, I allowed other pressures to take precedence. This I regret more than you, our good readers, do. So, let's try to, somehow, retain the custom by asking what people mean when they speak of "Judaism" and what some of the great had to say about it.

Now, Judaism means different things to different people. When an Orthodox rabbi speaks of Judaism, I believe I understsnd his conception of that term. When a Conservative or Reform rabbi uses that designating word, I usually comprehend his conception of it. But, quite frankly, I am often puzzled when I hear many of our so-called laymen (men, women and youth) toss about glibly the reference to "Judaism". I wonder just what exactly do they understand Judaism to mean and how does that concept affect their lives and behavior pattern? Too often I am left wondering.

Here, then, are some of my favorite quotations from the sources which impress me as being the essence of Judaism.

Isaiah, admonished the multitude that the Lord didn't want their sacrifices, prayers, or "trampling of my courts" because their hands were "full of blood." Then the prophet informed those present what the Lord expects of them: "Cease to do evil, learn to do good, seek justice, correct oppression, defend the fatherless, plead for the widow." How can one conceive of Judaism without this essential concept?

And Amos, the fearless and angry prophet, literally thunders against royalty and all "who oppress the poor, who crush the needy." He stormed against the leaders and judges who "sell the righteous for silver and the needy for a pair of shoes" and condemned those who take the land from the widows and orphans and who even "covet the dust in the hair of the poor." This unquenchable thirst for social justice, for righteousness appears to be the basic motif of the prophetic enrichment of what I would call Judaism.

Hillel the Elder, who lived in the first century BCE, seems to have given the most succinct expression to this appraisal of Judaism. It is recorded that a non-Jew came to Hillel and said: "If you can teach me the whole Torah while I stand on one foot, you can make a Jew of me." And Hillel said to him: "What is hateful to you, do not do to your neighbor: that is the whole Torah -- the rest is commentary. Go and study."

Now, if you do not object, let us transport ourselves from the age of Hillel to the age of Albert Einstein to, approximately, the '30s of the present century. Here are brief extracts from what that giant of a scholar, man and Jew said:

"The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence -- these are the features of the Jewish tradition which make me thank my stars that I belong to it. Those who are raging today against the ideals of reason and individual liberty and are trying to establish a spiritless state-slavery by brute force rightly see in us their irreconcilable foes. History has given us a difficult row to hoe: but so long as we remain devoted servants of truth, justice, and liberty, we shall continue not merely to survive as the oldest of living peoples, but by creative work to bring forth fruits which contribute to the ennoblement of the human race, as heretofore."

Well, I can hear some people say there is more to Judaism than a passion for and a dedication to the ideals of social justice. I am, of course, not prepared to argue against such a statement. But I am prepared to insist that without such a passion and dedication to the ideals of social justice, Judaism is emptied of its essential meaning.

And so, let it not be said that we missed a summer without referring to our ancient sources.

A shofar's sound serves to link us to the very beginning of our history

By SHELDON MEREL

When Joshua fought the battle of Jericho, the bible tells us that the blast of the shofars made the walls come tumbling down! In 1967, when the Western Wall of the ancient temple in Jerusalem was recaptured by the Israeli army, throngs of soldiers and citizens listened and watched in solemn joy as a great blast was sounded on an enormous shofar.

Since the days of Joshua, the sound of the shofar has continued to be heard in synagogues throughout the world. No longer is it used to sound an alarm or call soldiers to battle as it was centuries ago, but rather to call Jews to prayer, repentance and reflection as to the meaning and spirit of the holy days of Rosh Hashanah and Yom Kippur. It is the only surviving ancient instrument of biblical days and serves to link the Jewish people of today back through the ages to the very beginning of their history.

During the 30 days prior to Rosh Hashanah, the shofar is blown at the daily service as preparation for the coming of these Days of Awe, Penitence and Judgment. On the day of Rosh Hashanah, a more elaborate shofar ceremony takes place and at the conclusion of Yom Kippur it is blown as a finale.

Three different calls are heard on New Year's Day: Teki'ah, Shevarim and Teru'ah. Teki'ah is a long steady blast. Shevarim is a sobbing sound, usually three short broken notes. The Teru'ah is a series of short staccato blasts. The shofar ceremony is so characteristic of Rosh Hashanah that the day is often referred to as "Yom Teru'ah." Even the blessing chanted prior to the blowing of the shofar is an imitation of one of its calls.

The shofar varies widely in size, shape and tone. Although it is usually a ram's horn, it may be taken from any clean (kosher) animal, except an ox or a cow. This ancient horn, turned musical instrument has assumed sacred associations in the Jewish consciousness and many interpretations for its use have arisen.

It calls us to repent and is also a symbol of freedom. When the slave in ancient Israel regained his liberty, a shofar was blown. The ram's horn recalls the story of the Akedah, the attempted sacrifice of Isaac by Abraham. The ram which appeared in the thicket eventually took the place of Isaac. This story served as a lesson to all primitive people that animal sacrifice was to replace human sacrifice.

Tradition declares Rosh Hashanah to be the anniversary of the creation of the world and consequently the shofar tones acclaim God as Ruler of our lives and destinies. Somehow linked with the shofar are historical associations, ethical reminders and a signal of hope for spiritual regeneration. Its sound has been heard throughout Jewish history at all important events and holy days. As we listen to the stirring sounds of the shofar, it is as if they are echoing through antiquity and we pray they will project hope and peace into the future.

"All ye dwellers on earth, when the shofar is sounded mark ye, and when the great trumpet is blown, come ye and worship the Lord at the holy mountain."

Sheldon Merel is cantor of Holy Blossom Temple.

When Richard became king

Jews died on coronation day

Landmark Events In Our History

By ROCHELLE CARR

With each blast of the trumpets, there went up a rousing cheer by the somewhat inebriated throng outside Westminster Hall. It was Sunday, Sept. 5, 1189, coronation day for Richard I.

Everyone wanted to be present to wish the King well, to partake of the free wine and to witness the pomp and ceremony that was to become a part of all future English coronations.

Benedict of York, the wealthiest Jew in the area, had even given his household staff the day off. Although an edict forbade women and Jews to attend the coronation, Benedict and his friends, hoping to offset the new wave of Crusader anti-Semitism, decided to go as far as Westminster gate and present gifts to the King via his ministers.

Benedict led the Jewish delegation passed squawking ducks and munching cows. They ignored the catcalls from small celebrating groups all along the dirt roads. Benedict had convinced them that anti-Semitism would lessen since Henry II was dead and, so too, his promise of a Crusade. Benedict was wrong.

When the group reached the gate they began to chant the Jewish prayer said for a monarch. In the midst of the prayer session, a Jew whose curiosity overcame his piety, left the group and sneaked passed the guard to marvel at the coronation scene inside. He was summarily spotted and brutally thrown from the premises.

The incident, plus a combination of crowd excitement, wine and the still present Crusading fever, was enough to spark the crowd into a riot. Many Jews were trampled to death. Benedict was forced to accept baptism and conversion on the spot. Rumors abounded. The crowd grew. They moved to the Jewish area and set fire to the homes killing, amongst many others, the erudite Rabbi Jacob of Orleans, newly arrived from the continent.

From then on, anti-Jewish riots spread throughout the country. The Crusader-King, who would henceforth be known as Richard the Lion-Hearted, did little to quash the killing.

The little deputation at the gate, never completed the prayer. They never would. Crusading fever would spread and the bearers of the cross would harass and kill the Jews until their expulsion from England in 1290.

Benedict, however, would know of none of this. Shortly after his so-called conversion, he died of wounds sustained during the riot.

Organizations and People

what's new...

By MIRIAM HERMAN

FJWO ACTIVITIES

Federation of Jewish Women's Organizations president Lil Wax has scheduled a Presidents' Council meeting for all presidents and representatives of FJWO constituent organizations for Thursday, Sept. 12, at 12:30 p.m. at Shaarei Shomayim Synagogue. The theme, **One is Alone, Two is Together**, will cover committee reports, programing, and a discussion of problems relating to all organizations.

One of the upcoming events is a United Way bus tour Thursday, Sept. 19, to meet the newest UW agency, the Co-ordinated Services to Jewish Elderly. Visits will be made to the Atlaz Workshop, the Creative Living Centre, and the ARC Industries, a sheltered workshop for young adults. Anyone interested in attending may contact the FJWO office.

ISRAEL BOND DAY

Two Toronto landsmanshaften have chosen Sunday, Sept. 8 as their annual Israel Bond Day. At separate luncheons, the Maramoresher Society and the Keltzer Sick Benefit Society will begin their efforts to enrol each member family as a Shomer Israel. The Maramoresher luncheon is at Adath Israel Synagogue. Their efforts are spearheaded by president Joseph Lazar and bond chairman Mrs. Geta Ganz. The Keltzer Society luncheon at the Zionist Centre is one of a number of scheduled bond events to help them reach their 1974 target.

TORONTO OF YESTERYEAR

September heralds the beginning of the season's community activities. Beth Tikvah Sisterhood gets off to a start with a general meeting Wednesday, Sept. 11, featuring Canadian Jewish Congress archivist Stephen Speisman who will be giving an illustrated talk (with slides) on **Jewish Toronto of Yesteryear**. The meeting is called for 9 p.m. It is open to the public.

BB OPENING MEETING

B'nai B'rith Toronto Lodge resumes its general program activities Monday, Sept. 9, at an opening meeting to which wives and friends are invited. Guest speaker will be Senator David Croll, who among other things, is honorary president of the lodge's senior club. The meeting takes place at 471 Lawrence Avenue West at 8:30 p.m.

HADASSAH CHOIR NEEDS YOU

Can you carry a tune? The Hadassah Choir is accepting new members. Busily preparing for its first featured public concert in the spring, the choir is under the direction of Varda Hall Berenstein, accompanied by pianist Sara Barkin Sandler. Rehearsals are Thursday afternoons at the Zionist Centre, beginning Sept. 12. Applicants may call Min Saunders at 488-6212 or Anne Sugarman at 782-5023.

SHAAR SHALOM NEWS

The fledgling congregation Shaar Shalom is having its opening adult education meeting Saturday, Sept. 7, at 9:30 p.m. at the home of member Jerry Lewy. Rabbi Barnett Hazden will lead a discussion pertaining to the Jewish Holy Days in the Conservative way of life. Selichot services will follow. Interested members should call Mr. Lewy at 494-2611, 889-1443 or Harry Warga at 494-2611.

Further news in the education department is that the synagogue's religious school is now affiliated with Beth Am Congregational School. They will be running classes for kindergarten up to grade 3, on Sundays and after school at the Steelesview Public School (Leslie and Steeles area).

THE DOCTOR

Those of you who have Keeble Cable TV can catch a special of Shalom Aleichem's **The Doctor**, taped by the Yiddish Drama Group. The show airs Wednesday, Sept. 11, at 7 p.m. on Channel 10. The drama group is under the auspices of Committee for Yiddish of Congress and the tape is available for showing to any organization. Just call Bess Shockett at Congress.

HOLIDAY SERVICES

High Holiday services at York University, sponsored by the Jewish Student's Federation, will be conducted by Rabbi Sol Tanenzapf (who is also professor of humanities). Services are being held at Winters College Masters Dining Room. For information call the JSF office at 667-3647.

B'nai Israel Beth David Congregation's High Holiday Institute features guest speaker Genya Intrator, chairman of Women for Soviet Jewry, who will be speaking on **Soviet Jewry Today**. The meeting begins at 9:15 p.m. Saturday, Sept. 7. Selichot midnight service follows.

...about people

Dubi Arie

Art lovers, and others, will be pleased to know that Israeli artist **Dubi Arie** has moved to Toronto and opens his first one-man show here this week -- Tuesday, the 10th, to be exact -- at the Galerie Heritage on Yorkville Avenue. An award winning painter and sculptor of note, the Polish-born, kibbutz-bred, 38-year-old artist has already been commissioned to work on a series of decorative wall sculptures in Canada. The show features oils, acrylics and collages weaving through the theme of Jerusalem and as gallery director **Igor Kuchinsky** says, "he has a message symbolic of the young generation of Israel." His works since the Yom Kippur War "are a reminder of the determination to survive and a tremendous expression of protest against injustice." See for yourself -- the show runs to the end of the month.

* * * * * * * *

Winnipeg community leader **Arnold Portigal** will be the recipient of the prestigious Eleanor Roosevelt Humanitarian Award at the Israel Bond Organization's 1974 Man-of-the-Year Dinner held in his honor this Wednesday at Shaarey Zedek Synagogue. The award, given for his distinguished leadership in support of Jewish causes in Israel and at home, is "reserved for persons who typify in their lifetime the high ideals of devotion to their fellow man."

* * * * * * * *

So far, at least two of **President Gerald Ford's** key White House aides are Jewish. **William Seidman**, a Grand Rapids businessman, is general assistant for administration, and **Milton Friedman**, Washington bureau chief for the Jewish Telegraphic Agency for the past 18 years, is now the president's chief speech writer.

* * * * * * * *

Professor Harris Schoenberg, assistant director of the B'nai B'rith United Nations office in New York, will be in Toronto Monday, Sept. 9, to meet with BB leaders and lodge chairmen. Dr. Schoenberg, also an assistant professor of Judaic studies at Brooklyn College of City University of New York, is the English-language editor of **Jewishness Rediscovered**, a collection of underground essays published by Soviet Jewish intellectuals, and the author of numerous articles on the United Nations, Soviet Jewry, and world politics and the Jewish condition.

* * * * * * * *

All it took was a few months to brush up on her English and **Laura Mogilever** is ready to return to her first love, music. A recent immigrant from Russia -- she and her husband, a computer engineer, and their two children arrived in Canada just eight months ago -- Mrs. Mogilever is a graduate of the conservatory of music in Odessa and taught piano at the musical school there for eight years. Now that she has completed the English course at Seneca College (and she speaks very well), she is taking up where she left off. All that is needed are some students. If you are interested, Mrs. Mogilever can be reached at 636-5980.

* * * * * * * *

Perry Rosemond, a former Winnipeger well-known in Toronto TV circles as writer, director, producer and what have you, has joined the CBC-TV drama department after a stay in Los Angeles that chalked up directorial credits with numerous big star TV specials. He returns to the CBC to develop situation comedies, including his own project, **The King of Kensington**, a character who in the Yiddish community would be known as The Maven, and in the black community would likely be called The Kingfisher.

* * * * * * * *

A part-time job as youth organizer at the Labor Zionist Alliance has now officially become a full-time appointment as LZA director for youth and young adults for York University graduate **Emanuel (Ami) Maishlish**. During his two year part-time stint, he was instrumental in forming three new young adult branches, and also in opening the new youth and young adult centre on Hillmount Avenue.

Holiday Lekach and apple jelly served up for a year of sweetness

By MARCIA KRETZMER

B'Teyavon, the name of this column, is the Hebrew equivalent of 'bon appetit.' Every week I shall write about some aspect of food of interest to the Jewish homemaker, whether male or female.

Marcia Kretzmer

I shall present food drawn from Jewish cuisine all over the world and in every case, whether it is a dish cooked in accordance with some ritual requirement or whether it is a food used because it was cheap or plentiful, there is always some twist, some weaving of words, flavor or symbols, by which the Jewish community has made these dishes uniquely its own.

I should like to dedicate this first column to my grandmother, still, in her 80's, an excellent cook. (Rumor has it that she is 85, but no one really knows, because they did not register births in the Ottoman Empire.)

At about this time of year, Grandma's apartment in London, England, is full of the fragrance of apple preserves which she makes in large quantities for all the family, in preparation for the New Year.

The Jews of the Baghdad community from which my grandmother comes, did not use the slices of fresh apple dipped in honey, familiar to European Jews, on Rosh Hashanah. Instead, they tasted a teaspoon of a clear, amber jelly, with slices of almost translucent apple suspended in it.

But the symbolism is the same. The honey or syrup stands for a year of sweetness and well-being. The apple is generally taken to stand for the symmetry of the annual cycle -- a theme echoed in the rounded loaves of festival bread.

Thanks for this recipe are due my father, who with a chemist's meticulousness, for once forced Grandma to be explicit about the exact amounts she uses.

Make lots, and eat it right through the holidays till Simchat Torah.

Grandma's Rosh Hashanah Apple Jelly

1 pint lime water (make this from diluted lime juice concentrate or the juice of fresh limes and water)
2 lbs. hard eating apples
2 lbs. sugar

1. peel apples and slice into eighths
2. soak in lime water for 1 hour and stir well until saturated
3. remove apples and discard lime water
4. heat apples in a pan with the sugar -- no water. Stir with a wooden spoon until the sugar melts. Bring slowly to a boil, making sure not to burn
5. lower heat and simmer until apples are "ready" -- anything from 1-2 hours
6. remove and bottle when cool

If you have a really well-ordered house (mine is sheer pandemonium so I have a chutzpah saying this), you will, of course, be doing a lot of your baking well before next week.

Here is a recipe for the best honeycake in the world. It's called Lekach and my upstairs neighbor Sari Wool makes it. She made it in larger quantities than usual last year, as she rashly invited us over for both nights of Rosh Hashanah. This year, I offered to split the baking; but as my cakes always turn out far better when she makes them, I think I shall capitulate and let her do the baking again.

Lekach is the traditional cake served on Rosh Hashanah. Its name is Hebrew for "lesson," or "doctrine" and refers to the Torah. Together with our wishes for sweetness in the New Year, go wishes that it be full of Torah, which is itself sweet. This is an excellent example of the kind of symbolism so common in the Jewish tradition and reflected in Jewish cuisine.

Although nuts are often added to Lekach, leave them out for Rosh Hashanah. The reasons for this custom vary. One is purely practical: nuts tend to make the mouth and throat dry and as Rosh Hashanah services are very long, nuts are better avoided. Another explanation has it that the numerical value of the Hebrew word for nut, 'egoz', equals the numerical value of the word for sin, 'chet'. As the year should be started in pristine purity, nothing that evokes sin should be used.

* * * *

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Marcia Kretzmer, 1974.

Sari's Rosh Hashanah Lekach

2 cups flour
2 eggs
1 cup sugar
1/2 cup dark, creamed honey
1 cup hot, black coffee
1 tsp. baking powder
1 tsp. baking soda
1/2 cup oil
1/2 tsp. allspice (optional)

1. mix eggs, oil and sugar and set aside
2. mix honey into coffee until dissolved
3. add half the honey mixture to the egg mixture, together with 1 cup flour. Then add the other half together with the second cup of flour and leavening and spices
4. mix well and pour into a large greased pan, preferably a loaf pan
5. bake 1 hour at 325 degrees

This plate from Delft, Holland, circa 1700, was used for serving apple dipped in honey on the eve of Rosh Hashanah.

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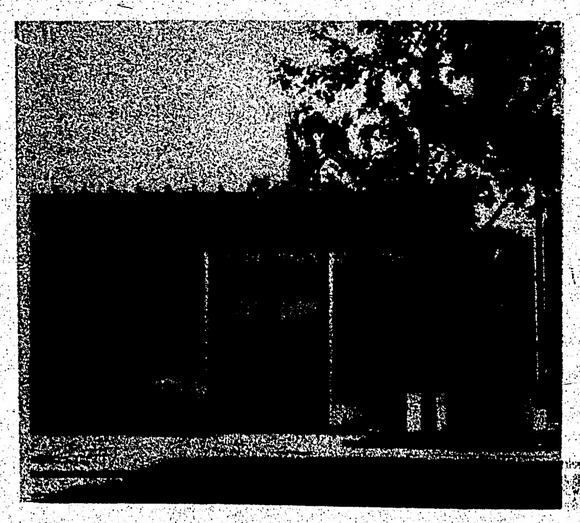
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Atmosphere of 'casual religiosity' confuses Canadian

In My View

By CHARLES LAZARUS

JERUSALEM -

The dialogue continues here in the heartland of Jewish tradition and continuity, not so much over the tired subject of "Mi Yehudi?" (Who is a Jew?) but rather, believe it or not, around the favorite guessing game of what constitutes "Jewishness" in the Jewish state of Israel.

On the one hand there are those who insist that the Jewish fulfillment is symbolized in "united" Jerusalem where traditional and observant Judaism can and must be the driving motivation to provide the spiritual security on which physical security depends.

On the other there are those who, confidently and cocksuredly, argue that the external trimmings of Orthodox or even traditional non-rigid observance are logical only outside Israel, where constant reminders are necessary that "Ani Yehudi" (I am a Jew).

Between the two viewpoints, a person who cannot always see, but tries to understand the latter side particularly, there is something of a middle-ground which, in the Talmudic pattern of reasoning of "yes, but . . ." finds the secular and non-secular arguments overlapping.

Item: On Shabbat in the King David Hotel, where the food is divine and there is no smoking in the lobby and other public areas, the cashier gladly accepts your cash or credit card in payment for a spendid buffet lunch in the main dining room.

Item: In the Berkey Pathe Humphries (Israel) Ltd. film laboratories in Tel Aviv -- Can you get a more secular business than motion pictures which specializes in graven images? -- every door leading to the slick, sophisticated equipment for film processing, proudly displays a mezuzah.

Please do not ask me, in my present state of renewed euphoria, to explain these apparent disparities in simple logic; it is better, for the moment, to leave these conflicts in the lap of the average Israeli's standard response to requests for explanation: "No problem!" (Surviving while surrounded and outnumbered 10--1 by hostile neighbors -- That's a problem.)

What does require some explanations, however, is the readiness of the secularists in Israel, and those working and living in Jerusalem, to think of themselves as Israelis who happen to be Jews rather than Jews who happen to be Israelis, and rationalize a way of life that is as un-Jewish as it can possibly be; and the non-secularists who are so completely casual about their observance, that even Shabbat now in Jerusalem, which in earlier years was completely engulfed in that air and awe of holy retreat, has become a casual exercise.

My personal feeling is that both the secularists and non-secularists, each with their own rationalizations, are missing some essential points:

The former claim that in its basics, including the right to exist as a democratic entity, Israel is like other nations without necessity for any special Jewish identification -- which should be a matter purely personal. All of which is true, except how do they explain the latest postage stamp commemorating the Yom Kippur War?

The stamp, a lovely piece of art, shows a soldier with his back turned. He looks like any other soldier of any of the world's nations, helmet, uniform, etc., except for one thing: The Israeli soldier is identified as a Jewish soldier because he is wearing a tallis, or prayer shawl. And there has not been one complaint registered from the agnostics and atheists and other non-observers, about the tallis on the soldier.

The latter, Jerusalem's religious Jews, apparently feel that observance is possible with so little effort in Jerusalem, where the entire community (ad does the entire country) rests between sundown Friday and sundown Saturday, that it creates far less of a difference than it does for religious Jews in Toronto or Montreal or, for that matter anywhere outside Israel.

It all sounds logical, but I don't quite buy that argument:

One of the great problems for Jews through the millenia, has been that of the casual approach to religious observance -- of which I am not, I must admit, a meticulous practitioner.

But that has no bearing, I feel, on my conviction that any letdown in the special attention that should be paid to the integrity of traditional Judaism, inevitably results in the erosion of the integrity of Judaism itself.

Spiritual leaders have always, consistently and persistently, warned that the threat to Judaism is greatest, where Judaism is easiest to practise.

As I said, I am not a meticulous shomer shabbat in Montreal, where Jews are free to practise as they are anywhere in Canada, their own brand and degree of observance.

But when I arrive in Jerusalem, ready to expose myself to more thorough observance, and find myself in an atmosphere of casual religiosity, my reaction is wonder if this is the way it should be.

All of which can be tied to a point made, and apparently largely misunderstood, by the Lubavitcher Rabbi Schneerson, that the fact that the mezuzahs at Maalot were not proper or "non-kosher," contributed to the massacre by guerillas a few months ago.

His point was not so much that of Divine protection, but rather that casual use of improperly made mezuzahs, also reflected a casualness of protective measures which led to the tragedy.

You decide if he had a point.

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Arts

French comedy starring film genius proves to be a hilarious family gem

theatre

By JENIVA BERGER

Contrary to it's title, **The Mad Adventures of 'Rabbi' Jacob**, currently playing at the Yorkdale Cinema, hasn't much to do with a rabbi and his adventures. It does have to do with a bigoted middle-aged Frenchman who gets into all sorts of frantic difficulties on the way to his daughter's wedding, one of them, disguising himself as an Orthodox rabbi in order to escape from a band of Arab revolutionaries.

No matter. It's a hilarious gem of a film, written and directed by Gerard Oury, the 56-year-old French director who is credited with producing a unique style in comic cinema in 1968 when he united the talents of Bouvril and the star of this film, Louis de Funes.

Of de Funes' genius for mimicry, mime, and comic gestures, one can't be too lavish in praise, and when he's off-screen you sorely miss him. The famous Buster Keaton deadpan has been used by all manners of comedians through the years, but de Funes combines it with a most overwhelming assortment of facial expressions in which he not only creates several moods simultaneously but instances of marvellous insight.

The film's best moments are akin to top form Woody Allen, at it's silliest to Jerry Lewis; but the overriding influence is the slapstick and pratfall tradition which Oury has used in 1,500 (count 'em) gags.

His hero, a garrulous, class-conscious businessman by the name of Victor Pivert, starts out from a Paris vacation to his daughter's wedding, driven by his Jewish chauffeur who just happens to be awaiting the arrival of his uncle, Rabbi Jacob, enroute from Brooklyn for a family bar mitzvah. Their car crashes, Victor fires his chauffeur (it's Shabbat and he refuses to turn the car lights on) and he's left alone to fend for himself on a dark Normandy country road which starts him off on a series of zany mishaps. After stumbling into a bubble gum factory and a secret revolutionary tribunal, Pivert is unwittingly forced at gunpoint to join forces with their chief prey, an elegant Third Nation leader called Slimane. Both of them become outlaws, hunted by the police, until masquerading as rabbis, they eventually wind up in the Jewish section of Rue des Rosiers where they're mistaken for the real Rabbi Jacob and his travelling companion.

Oury makes hay with the irony of Pivert and Slimane being the centre of attention, both of them totally ignorant of Jewish tradition. "What am I going to say to them?" the distressed Pivert whispers to Slimane when greeted by the cheering Jewish community. Slimane replies, "The Jews always answer a question with another question. It gives them time to think." The results of those pearls of wisdom are some of the highlights of the film.

The mistaken identities, as in all good farce, are resolved, romance blossoms when Victor's daughter and Slimane, who's become the new president of his republic, run off together, and naturally, all prejudices are ameliorated, admittedly sentimental nonsense but entirely applicable for Oury's purposes.

The real Rabbi Jacob, by the war, is warmly played by Marcel Dalio, who does manage to edge in on some of the adventures, while Suzy Delair gives Pivert's barracuda wife some human qualities.

For sheer entertainment you can put **Rabbi Jacob** on the list as one of the best of the summer film fare. As an added attraction, it's great for the children, too, who won't even have to bother with the English subtitles to enjoy it.

Victor Pivert (Louis de Funes) meets a group of rabbis after his mad adventure disguised as Rabbi Jacob. Critic Jeniva Berger lauds the French film, produced by Gerard Oury, now playing at the Yorkdale.

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By BERNARD BASKIN

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Klein was a successful Montreal lawyer and at the same time a gifted teacher and peerless editor. In his one bid for elected office he ran unsuccessfully for Parliament in the federal election of 1949 as a candidate for the CCF. But his passion for social justice stemmed from the Biblical prophets rather than from the radical teachers of his era.

In an interview he granted to **Saturday Night** about a generation ago, he commented: "Canada used to lag 20 years behind the culture of the rest of the world, but recently the culture-lag has been diminished. Now it's only 10 years." His entire creative career was a struggle against the Canadian aspect of that lag. His first two books dealt with his private relationship to God and his people, and ranged in landscape from the Bible to Medieval Spain to the Jewish ghettos of Montreal. In his mordant radical poems of the '30s he mocked the political and social institutions of our society. His **The Hitleriad** was a bitter indictment of Nazism and an attempt to venture into the minds of workers and dictators.

In his last book of poems which won the Governor General's Award in 1948, Klein utilized the vantage point of the Jews in Quebec, a minority among minorities, to examine the French Canadian environment. He titled the work **The Rocking Chair**, using the object as a symbol of the surrounding nation and its families, its creaking noise the very sound of rural Quebec: "Its music moves, as if always back to a first love." The book contains moving evocations of Quebec in the Duplessis era and was widely praised by French Canadian critics for its sensitivity and understanding.

The passing of the years has served to enhance his reputation. Intoxicated with words, a Jew with a deep love and knowledge of his tradition, a Canadian who made use of the themes and subjects of his environment, an ingenious craftsman whose images remain etched in memory -- Klein takes his place among the enduring names in Canadian literature.

Miriam Waddington has arranged the poems in chronological order and written a brief but helpful introduction. What we need now is an annotated edition that will clarify obscure references and disentangle involved passages.

Kent heads division

Cont'd from Page 1

In 1967, he accompanied Rabbi Stuart Rosenberg and Phil Granovsky on a UJA study mission to Israel which fortified his commitment to the Jewish state. That same year, as chairman of the Committee of Concern for Soviet Jewry, he organized the first protest rally on behalf of Russian Jews in Nathan Phillips Square.

He is a past president of the Toronto Zionist Council, immediate past president of the Jewish National Fund, a member of the board of Mount Sinai Hospital and Geriatric Care and is currently vice-president of the Jewish Immigrant Aid Services.

Why would someone who has been so identified with Jewish organizations and causes take on such a demanding job for the United Way?

"I am a Jew and deeply concerned with the welfare of Israel and am doing whatever I can to help in that area," Kent explained, "but Toronto is my home and I love this city. Those of us who live here tend to take its greatness for granted. Unless the demands for social assistance and services are met, the quality of life will deteriorate and we just can't allow that to happen. As Jews we have an obligation..."

An open meeting

The Canadian Foundation for Ileitis and Colitis announces an open meeting on September 11, 1974 at 8:30 p.m. to take place at St. Michael's Hospital, Queen and Bond Streets. Speakers will be Dr. K.N. Jeejeebhoy, Dr. J.R. Hamilton and Dr. E.S. Prokipchuk.

New shuls

Cont'd from Page 1

One thing all three have in common is an intensive degree of individual participation. Among the blessings counted by Epstein is the fact that "every time we needed someone to fill a gap, a volunteer stepped in." Their religious school director and cantor, for example, are both volunteers.

Zaionz points out that, at Shaarei Zion, members conduct all services, including the High Holiday services. "Everyone has been put into a position where they have to participate." As a result, the personal commitment to Orthodox Judaism has deepened, even among those who in the early days came just to help out with the minyan.

Pioneering is a fact of history in North America. Suburbia may not seem like much of a place to pioneer, but for young, religiously committed Jewish families in Metro, it's open territory. There's only one problem -- there's no land grant office.

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Growing number of Russian Jews opt for West rather than Israel

VIENNA (JCNS) -

"It would be quite wrong to speak of a 'problem'. It is rather a matter of administration procedure," an Israeli official in Vienna told me when we discussed the small but increasing number of emigrants from the Soviet Union who prefer to go to Western countries rather than Israel, writes Simone Meysels.

Until 1972, this category of emigrants was practically non-existent. In 1973 their number reached 4% of all emigrants, and in the first six months of 1974 it has risen to 12%. Considering that the current rate of emigration is about 2,000 monthly (some 25% less than in 1973), this means that about 240 every month choose to go to countries other than Israel.

This trend does not, however, reflect a lessening in the attraction of Israel for Soviet Jews. The emigrants unwilling to go to Israel are a very heterogeneous bunch. The largest group among them are "democrats", political activists, who would not have left the Soviet Union of their own accord, but were given the choice of emigrating -- ostensibly to Israel -- or being sent to Siberia.

A very large proportion of them are actually non-Jews, who were simply reclassified as Jews, "by order of Brezhnev," one could say, because only Jews are officially permitted to leave the Soviet Union.

On arriving in Vienna they state quite openly that their primary aim is to go on fighting for the introduction of democratic liberties in the USSR and that they feel that they can do this best in the West. Their ultimate aim is a return to a democratic Russia.

As for the Jewish emigrants unwilling to go to Israel, they fall into various categories. Some have close relatives in America, others are members of trades or professions which are non-existent or not in demand in Israel. One recent emigrant who chose to go to the West, was a prominent expert in zinc extraction. "What would I do in Israel in my field?" he asked Jewish Agency officials. "There is no zinc-mining in Israel." So he went to the U.S. instead.

Emigrants have no hesitation about expressing their preferences when they arrive in Vienna. Jews wishing to go to Western countries are handed over to United Hias Service representatives, non-Jews to the International Rescue Committee. These organizations arrange for their immediate transfer to Rome, where they wait until immigrations procedures are completed.

Countries ready to accept Soviet emigrants are mainly the United States, Canada and, to a lesser extent, Australia. West European countries are generally unwilling to receive them, probably out of fears of antagonizing the Russians. Exceptions to this rule are rare and are generally made only in very special cases.

Yiddish newspaper moves

NEW YORK (JCNS) -

The Daily Forward, one of the last of the remaining Jewish landmarks, and certainly the last of the Yiddish newspapers on the Lower East Side, has left the cradle of the American Jewish community and has moved to what was generally referred to in its immigrant heyday as "uptown".

Leaving the building on East Broadway, a beacon for the Jewish immigrant from the turn of the century, the paper has now installed itself at 45 East 33rd Street. With it has gone the Arbeiter Ring (Workmen's Circle) which had its birth on East Broadway.

The building, like that a few doors away, was vacated only two years previously by the defunct Day-Jewish Journal (Tog) and the Tel Aviv glatt kosher restaurant next door, has been bought by Chinese, whose "China-town" has been spreading since the lifting of the ban of Oriental immigration.

The Forward move is due to economic factors, its people will readily admit. The shrinking Yiddish market, the even-faster shrinking advertising dollar for foreign-language newspapers, and the leaping inflation plus the need for extensive renovations, made it impossible for the newspaper to remain and forced it to seek more economic quarters.

Swallowing the Tog to increase its own sales and revenues did not help, and the paper is frankly "auf tsores." What has kept it afloat has been radio station WEVD, which is also owned by the Forward Association.

The Forward's move from the Lower East Side is yet another blow to the Jews who have chosen to remain in the area.

Soviet war hero loses pension

LONDON (JTA) -

Col. Yefim Davidovich, of Minsk, a much-decorated hero of World War II, has lost his army pension as a result of having applied for an exit visa to emigrate to Israel.

Jewish sources in the Soviet Union reported that the retired officer, who holds the title of "Hero of the Red Army," and numerous medals for his exploits on the battlefield against the Nazis, was informed recently that his pension has been stopped.

Davidovich first applied for a visa in 1972 and was promptly turned down. He has been in trouble with the authorities ever since. After he and a Minsk colleague, Capt. Gedalya Kipnis, who was also denied a visa sent a joint letter of protest to President Nikolai Podgorny of the Supreme Soviet, they were detained and interrogated on charges of "anti-Soviet activities."

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UNVEILINGS

The unveiling of a monument to the memory of **Mrs. Bertha Blass** to be held Sunday, September 8 at 11:00 a.m. at Bathurst Lawn Cemetery in the U.J.P.O. Section. 6

The unveiling of a memorial for the late **Isadore Fox**, beloved husband of Anne, loving father of Sylvia Starkman, Carolynn Moses, and Marvin, will take place Sunday, September 8, 1974 at 2 p.m. Lambton Cemetery (Royal York Rd.), Beth Jacob Section. 6

The unveiling of a monument to the memory of **Morris Rosentzwaig** -- known as **Chaim**. Bathurst Lawn Cemetery, Shloma - Amena Section 2:30 p.m., September 8, 1974. Relatives and friends are invited. Dear brother of Mrs. Stone and Mrs. Zeller. 6

The unveiling of a monument to the memory of **Fanny Rubin**, beloved wife of Paul, loving mother of Mrs. Nellie Allen, Mrs. Sarah Donsky, Mrs. Pauline Mandlsohn, and Mrs. Min Givens. Dear sister of Dora Silverstein, and Mrs. Annie Applebaum. Also survived by eight grandchildren. On Sunday, Sept. 8, 1974 at 11:30 a.m. at Mount Sinai Memorial Park, Pride of Israel Section. 6

The unveiling of a monument in beloved memory of **Rosa Shabsay**, dear wife of Saul, mother of Malvina Miller and Luba Richardson, will take place Sunday, Sept. 8 at 10:45 a.m. at Holy Blossom Temple Cemetery, Brimley Road. 6

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Hamouth, Sol (Mrs.) - On Aug. 30, late of 154 Strathearn Rd.

Levine, Shep - On Aug. 28, late of 36 McAllister Rd.

Ponte, Mery - On Aug. 25, late of 3894 Bathurst St.

Schwartz, Nathan - On Aug. 21, late of 24 Ridelle Ave.

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Bathurst-Patricia
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Bathurst-Eglinton
$30,000 down, lovely 2 storey centre hall, elegant living-dining, modern kitchen, eating area, 4 bedrooms, 3 washrooms, finished basement, pool sized garden. Mrs. Gornowska 635-1170.

Bathurst Manor Plaza
$25,000 down solid brick detached, 7 room side split, double garage, finished basement, 3 twin sized bedrooms, den, many extras, must sell. Mr. Seidman 635-1170.

Neptune Drive-Bathurst
$43,900 luxury 2 bedroom apt., desirable neighborhood, up to date kitchen, 2 king size bedrooms, 2 washrooms, broadloom, stove, fridge, dishwasher, sauna, swimming pool, central air. Mr. Feldman 487-5333.

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$139,000 -- large 4 bedroom custom, prestige area, Hollywood kitchen, huge living & dining, separate sound proof study, laundry room with spacious cupboards, walk out to ravine from family room, open staircase, long hallways, mirrored wet bar, 3 washrooms, imported tiles & light fixtures, teak wood floors, central air. Mr. Seth 532-3391.

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Bathurst Village
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THE UNVEILING OF A MONUMENT
TO THE MEMORY OF
CELIA CLARFIELD
Dear wife of Phil Clarfield, dear mother of Rose Weinstock, Murrie Clarfield, and William Clarfield will take place at the Mount Sinai Cemetery, Shaarei Shomayim Section on Sunday, September 8th, 1974 at 11:30 a.m.
Relatives and Friends are Invited to Attend.

THE UNVEILING OF A MONUMENT
TO THE MEMORY OF THE LATE
IDA COOPER
Devoted wife of Aaron, beloved mother of Mrs. Mannie Dombrofsky (Gail), Mrs. Sam Silverberg, (Pearl), Moe, and Mrs. Phil Ross (Pepi). Sister of Mrs. Sam Parker (Eva), and darling grandmother, will take place SUNDAY, SEPTEMBER 8, 1974, at 1:15 p.m. at LAMBTON CEMETERY (Royal York Road), LAGOVER SECTION.

THE UNVEILING OF A MONUMENT
TO THE MEMORY OF
ABRAHAM BAKER
(Brodbaker)
DEAR FATHER OF MANNING
will take place on
SUNDAY, SEPTEMBER 8, 1974
AT 12 NOON
BATHURST LAWN CEMETERY
AHAVAT ACHIM SECTION NUMBER 50

The Unveiling of a Monument
to the Memory of
ISER KNECHTA
dear husband of Reizel
and father of
Morton, Fay Radzinski
and Ida Drexsler
will take place
Sunday, September 8th
at 11:45 a.m.
Mt. Sinai Cemetery
(Wilson and Keele)
Arbetering Circle Section

THE UNVEILING OF A MONUMENT
IN MEMORY OF
GOLDIE ADELMAN
Wife of the late Philip Adelman, mother of Seymour, Bill, Harvey, Teddy and Reg, will take place
SUNDAY, SEPTEMBER 8 AT 2:00 P.M.
WARSHOVER LODGER SECTION of
BATHURST LAWN MEMORIAL PARK

She debunks so-called fitness exercises that cause all sorts of painful ailments

By LOUISE CORNBLUM

TORONTO –

Appalled at the self-inflicted damage which brought her innumerable patients, physiotherapist Fern Lebo decided to write a book which would alert the layman to the rinks he encounters in his search for physical fitness.

Fern Lebo

Having frequently treated people who had pulled muscles, slipped discs and stiff necks -- all in the name of good health -- Mrs. Lebo wished to present to the reader a collection of sane and sensible exercises.

"I wrote this book, **The Fitness Myth** basically for two reasons," she told **The Canadian Jewish News** in an interview -- not simply as an exercise book, but as a preventative method of living one's life style so that risk of injury is minimized. "I became tired of seeing people hurting themselves daily in their race for fitness."

Mrs. Lebo, a young blonde mother of two pre-schoolers and pretty enough to be one of the "mini-skirted gym instructors" she deplores, developed a hatred for "fat factories" (her name for most gym studios) and a resentment against the sales-trained self-styled fitness "experts" they employ.

"They have no medical background and know nothing about the mechanics of exercise or the physiology of aging," she said. "They've simply taken a course in how to teach some floor classes."

Part of her resentment stems from the case of a young man of 27 who had been in a car accident and sustained a severe whiplash. His treatment as a patient of Mrs. Lebo was long, due to the severity of his injury, but in time the nerve irritation subsided, the pain in his shoulder and arm was relieved, and he had a return of almost full range of movement of his head and neck.

After discontinuing his treatment, he decided to join a gym, and was placed in an exercise class. He had the foresight to explain his past history to the instructor, but was assured that he was capable of performing the class exercises. He is now back in a cervical collar.

To create a handbook for the average person, Mrs. Lebo has avoided such areas as back injuries or arthritic patients, each of which, she feels, would require a complete handbook of its own. She has, however, included large sections on prenatal and postnatal care and post-cardiac care.

Rejecting yoga, exercise machines, mummy-wrapping, and any extreme contortions which might pull ligaments or damage spinal discs, Mrs. Lebo advocates sanity and moderation in regaining muscle tone. She says it succinctly in her opening lines:

"When was the last time you bent down to touch your toes? When you were 12, I hope! I can think of no reason why any human being would want to bend down to touch his toes, unless he has a peculiar way of entertaining himself."

She continues throughout the book in the same no-nonsense way, giving the reader insight into the purpose and function of each exercise and allowing him a wide choice of preferences.

Honor Mrs. Max Sharp for outstanding work

TORONTO –

Mrs. Max Sharp, a pioneer leader in both Toronto Pioneer Women and the State of Israel Bond Campaign, has been selected as the honoree for 1974 of the Pioneer Women Israel Bond Tribute Dinner to be held on Thurs., Oct. 17, at Beth Torah Synagogue.

Mrs. Max Sharp

In appreciation of the honor, and on the occasion of her birthday, Sharp and the four Sharp children, Mrs. Eddie Creed, Mrs. Fred Eisen, Mrs. Sigmund Levy and Isadore Sharp, are hosting a private dinner for Mrs. Sharp at the Inn-on-the-Park on Sunday evening, Sept. 15, to which 150 guests have been invited. These are family friends, community fellow-workers, and business associates who would not normally be involved in the October tribute dinner.

The private dinner will provide an opportunity for them to join in honoring Mrs. Sharp by supporting the cause with which she has long been closely associated, the cause of Israel's economic upbuilding. Dr. Avraham Avi-Hai, noted Israeli cabinet adviser, educator and author of the new biography **Ben-Gurion: State-builder**, will be guest speaker at the Sept. 15 dinner. Philip Givens, Canadian Zionist Federation president will be a program participant.

Mr. and Mrs. Sharp regularly spend a portion of each year in Israel, and are widely-known for their generous scholarships for students at the Weizmann Institute, Hebrew University and Technion; as well as many other institutions and projects in Israel.

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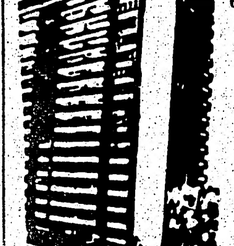
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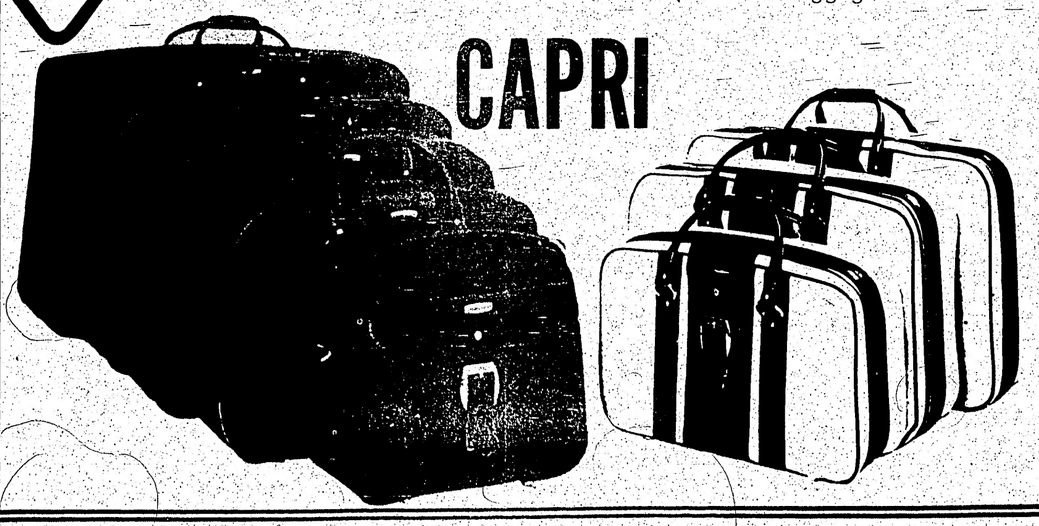
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